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THE STATION AND DUTY OF AMERICAN TEACHERS, AS
CITIZENS, IN VIEW OF THE MATERIALISM OF THE
AGE.

*An Address before the Association of Alumni of the Conn. State
Normal School.*

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MY FRIENDS : I rise with no very encouraging feelings, for I am here with the expectation of saying what will probably be unexpected and disagreeable. Still ; this very purpose embodies something complimentary. Before an audience of Connecticut teachers, if anywhere, I may be sure that the principal thing will be considered, viz., whether what I say is true, and important.

I will first state to whom I speak. It would be a piece of presumption in me, who never taught two years, to try to teach teachers. And as for spinning you a web of theory, I might as well give you the cobwebs the spider spins, for practical, comfortable, fall broad-cloths or poplins. And again ; to what audience of teachers could I speak ; to one of teachers who expect to teach all their lives ? Not at all ; only to those who practice teaching—remember that I speak generally—who practice teaching for a while ; the women, to earn a little money before they get married, or to satisfy imperfectly that divine zeal for useful exertion, which, after all, is only to find its perfect gratification in their own homes, in their own families ; the men, to employ their winters profitably ; to gain what shall help them at

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college, or get them a new suit of clothes. In general, I should speak only to those who teach, not to remain teaching, but who teach that they may get out of it; who teach as Italian organ-grinders grind; as Californian gold-diggers dig; as Yankee peddlers peddle; to get money and go home.

Our American teachers are like a running river. The current, at the point where you stand, looks always the same, but the atoms which compose it are new every instant. You will never change the character of the stream by casting matter into it at any given point. Like the prophet, you must cast your salt into the fountain. And this is the consideration which has determined me as to the character which I shall take my audience to sustain. The professional character of teachers is, in this country, nothing but a constituent, an ingredient, in the universal, primary, and permanent character of citizen. So many of our citizens are, or have been teachers; so nearly have all of our citizens—in theory at least—been taught; and so much more faithfully, as we hope and trust, is the innumerable army of our citizens of the future to be taught, that I have come to this conclusion: That if I can speak of some educational subject in a way to force the consideration of it upon the citizen, or to speak more accurately, upon the teacher as a citizen, I should deal much more efficiently with actual life—should be much more likely to stimulate to thought and to action, than by restricting myself within the technical professional sphere.

You are, therefore, to me, to-day, American citizens, male and female. I do not mean voters—I have no part nor lot in the woman's rights controversy. I mean individual members of the commonwealth; depending on it, interested in it, influencing it; and women are *that*, as much as men. American citizens, I mean, interested in common school education.

And now I can better state what I want to discuss. It is this: *The educational duty of American teachers, as citizens, in view of the materialism of the age.*

What I mean by materialism, will shortly appear.

Has it occurred to you that it will not do to take it for granted that the nation of the United States of America is to be "a success?" That it is not safe to assume that our prosperity, and even existence as a nation, are to endure for fifty years—for twenty-five years? That you who are young may very possibly see the disappearance of our nation and its glory, and be middle-aged only, when it is dead?

I do not mean a dissolution of the Union, such as politicians howl about, to be made, if made, by scoundrels for scoundrel purposes. I mean the discontinuance and disappearance by its own inherent weakness—by rottenness beginning at the core—of our republicanism; and the substitution of a mob, or an army, or an oligarchy, or a general, or a king, or a tyrant, or—last and vilest of all—a squad of squabbling states, independent after the fashion of those of South America, or Central America; which is the fashion of angry cats shaken up in a bag, who cease biting and tearing each other, only when they faint from loss of blood; I mean some such frustration as this, of our western experiment after self-sustaining national freedom.

This has occurred to some; but, I feel sure, not to many. The suggestion has, it is true, been made, directly or indirectly. Dr. Bushnell, some time ago, made it with startling power, in a sermon, whose burden was, "Barbarism the first danger!" But that was in a Sunday pulpit; to listen to with a long face; to comment upon, with, "A very able discourse, but very queer;" to go to work again all the week and forget utterly. Outside the Sunday pulpit; in a popular address—or an unpopular one either; on a festive occasion—or a mournful occasion; the public suggestion is certainly so uncommon, that I shall turn it over before you and show it up in different forms. Observe; I do not say, that the country is certainly and rapidly going to destruction. I only say that it is not safe to take it for granted that there is no danger; to take it for granted that the whole tendency of our moral, and intellectual, and political, and business, and social life, is onward and upward, and that only and continually; that we are ever becoming, as a nation, stronger and wiser, and purer and better; that the frame of our government becomes stabler and more impregnable and completely efficient, year by year; that individual guilt and crime are yearly more and more effectually prevented, and restrained, and reformed; that individual purity and fearless just dealing and outspoken sincerity are yearly more plentiful and more valued, and better regarded and rewarded.

But such signs, and such only, are signs of prosperity, either transitory or permanent. And I say that there is nothing to prove our permanent prosperity certain. There is nothing in the previous experience of the human race, nothing in the histories of the nations that have perished, nothing in our own present, to justify it. We Americans are not angels, we are only men. As an excellent old lady said the other day, with great truth, "The best of us are human!"

But this that I object to, *is* taken for granted, everywhere. Look into a newspaper. You will find columns of glorification in a minute. Go and hear a speech. The regular thing that the man begins with, to make the audience good humored, is, that the country is the greatest and best in the world, and that particular audience, perhaps, the greatest and best in it. Even the gloomiest croakers, only say that there are such and such *apparent* bad signs, and they make haste to make up for it by adding a sugar-plum, that the indications of real and permanent strength and prosperity were never stronger.

But the life of nations has always been like the life of a man. They are young, they become mature, they grow old. And their fate has always been the like. Men and nations, all die. The progress of the human race has always been like the rising tide, with alternate flow and ebb of single waves. A nation rises, pours onward, spreads abroad, flows back, disappears. Another succeeds it, and comes a little further; and so the invisible level of the whole flood is all rising, whether single waves go forward or backward. And in this it is that the thoughtful observer of humanity is to find his compensation for individual fates and misfortunes. If he sorrows over the fall of a mighty structure of civil polity, the disappearance of a noble race, the degeneracy of nations once full and overflowing with beauty, or strength, or virtue, he can yet rejoice; for man has always moved forward.

Look back into the darkness of early times; and as far as you can see, from century to century, the race has always been advancing. One nation arose, was foremost, perished, and was succeeded by another. The Egyptian nation disappeared, and the Assyrian, and afterwards the Persian, succeeded. Those perished, and the Greek followed. That fell and the Roman arose in their stead. That passed away, and the Arabian came after them. That went in its turn, and then came the Empire of Charlemagne, and then all the nations that are living yet, and that are all awaiting their turn to die. Like them, the conclusion from history must be, we too shall disappear from off the face of the earth. We have no claim to be considered the flower of humanity, the last and perfect race, the millennial people, the chosen of God.

But it may be said, we of this day have a hold upon life which they had not. Their Paganism was a rottenness within their very bones; a congenital and fatal taint. We have Christianity for a disinfectant and preservative; a sort of chloride of lime, a political charcoal, to keep us sweet and healthy for an indefinite period. Chris-

tianity, and the civilization, and social and national systems built upon that, have an entirely new warrant for duration; we need not be so frightened; with this new element in the calculation, no conclusions drawn from old times is applicable to us.

But I reply: *Are* our government, our nation, our social life, our business, our party politics—which are our only politics—our individual and collective activities of so many kinds—are all these such wonderful examples of Christianity in practice?

To go no further than the nation. Did we not, being a powerful people, make a land-stealing war upon the weak people of Mexico? Has not this wealthy nation swindled the owners of the French spoliation claims out of their money for more than half a century, and until they are all dead, and is it not this day a swindling nation in respect to the same? And are there not those in this very audience who are now poorer than they should be by reason of it? Did not the same wealthy nation swindle—I say swindle—Beaumarchais, who, under God, had not less influence in securing our independence than any one man, out of his just dues? Did we not dodge the payment for thirty years, and then force the rightful owners of half a million, to take a hundred and fifty thousand in full, coolly threatening that in the alternative they should have not a cent?

Are not the only full and reliable documents for authorizing pensions, kept in strict official concealment at Washington, lest this wealthy nation be holden to pay money in return for the services of its ancient defenders? Must not the claimant make out his claim when all the best proofs are denied him by his strong debtor, and is that claim not incontinently rejected, if it does not correspond punctually with the hidden proofs, without regard to the fact of its actual justice?

These things are practical Christianity, are they? God is leading us in these noble and upright paths, to everlasting prosperity, is he?

Even if the impudence were extant which would answer yes, the affirmative will prove nothing. God does not always succeed in carrying through the people with whom he begins. We know a good deal about the history of a nation that God took openly and professedly into his own hands to govern, to make prosperous and powerful, to be the king and protector of. And they were too stubborn and stiff-necked for him, and he himself avows that he quite failed to do it. And if such was the result of his experiment with the Jews, what warrant have we that his more indirect helping will serve us better?

But it is just this question, the question of the significance of our

present state, which I intend to answer in what follows. I therefore leave this mode of dealing with it; and I leave also that argument in relation to our prosperity, which is drawn from experience. I should not lack the material for hours of cumulative evidence and reasoning, if I had the time. But, at present, the utmost that I can do, is, to throw out heads of discussion; to suggest to you single ideas without elaborating them; to plant seeds of thought in your memories; and to trust to your own care to make a good use of them afterwards. And I can not resist saying, on this side point, that a speaker has no business to chew the victuals which he offers to his hearers' minds.

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I offer you what I believe to be strong meat, in clean eating order; if you can not chew and digest it yourselves, you are not the grown people that I take myself to be speaking to.

Now I am to inquire, secondly, whether in our present national condition we find a state of facts, justifying us in assuming that we shall continue a prosperous nation? The facts which I am to cite, are, it seems to me, of so profoundly important a nature, so numerous, so glaring, that it is inconceivable to me, why they have not been gathered together before, to be looked upon and considered as a whole. I shall not pretend to much system in laying them before you. And they are things notorious, and as clear as the sun at noon, to any man of common sense and open eyes.

First, I shall state some facts under the head of religion. And, if anybody says I have no business to discuss religion here, I reply that he may put off his until Sundays, if he chooses; I am not so good; I need mine all the time—what I have.

The first facts which I adduce as religious ones, are business facts. And if anybody says that business has nothing to do with religion, I say, my friend, that is precisely so; and that is precisely the strongest fact which you could quote for me.

Dishonesty in trade is general. Dry goods retailers say that they find it necessary to lie. They find a large class of customers—mostly women—who absolutely, they say, will not buy, unless they can beat down the tradesman. He must therefore lie, and say that the price of his goods is more, and let himself be beaten down to less, or he must lose his trade. Now I do not say that lying is not necessary; perhaps that would not be wise in me, for the lying interest is a strong one; and how am I to make to myself a friend of the mammon of unrighteousness, if I quarrel with his mode of doing business? I do not say that lying is not necessary; but I feel very sure that a prevalence

of falsehood in the retail dry goods trade is not an indication favorable to national prosperity. It is a strong indication of national rottenness. It takes a pretty small man to lie, as a regular business, at the rate of two cents a yard; and a pretty small nation to encourage it. In the same business—I quote it because it is one of the most extensive of the retail trades—it is well known that there is a common practice of dirtying or wetting unsaleable goods, and selling them as damaged by a fire or shipwreck—usually at uncommon profit. I remember a young man's describing to me, with great glee, how he had wet down the ends of piece after piece of white and colored goods in a mud-puddle back of the store, in readiness for the sale of goods damaged by shipwreck, next day.

Adulterations prevail to a great extent in our food. Dust in pepper, sand in sugar, sawdust in ginger, tan-bark in cinnamon, are things of course; too common to talk about. But worms and rottenness are ground up in our flour. A respectable man narrated to me, a little while ago, how he happened to be on the wharf, and saw a cargo of spoiled and wormy wheat being unladen into carts. He took interest enough in the matter, quietly to follow one of these carts; and he watched it to the door of a well known mill, where it was hoisted in. Now it is possible that the miller took it in with the disinterested purpose of keeping it out of the mouths of society, and that he quietly destroyed it. But, for my part, I confess to the uncharitable belief that he sold it as extra, at fancy prices, if he could, worms and all. Our ready-made coffee is doctored with so many different ingredients that it might be taken to be a new game to the old tune of "Oats, peas, beans and barley O!" Our baker's bread has alum in it when it is best; and soda, bone-dust, chalk, and other luxuries, when it is worse. I hardly know whether to name it as a curse or a blessing, that *all* spirituous liquors are now adulterated—a fact which hardly the liquor-sellers now deny. But it is a decided evil that the use of strychnine has become so general in making whiskey. Distillery swill has long been fed to New York city cows; and

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city children have died by hundreds, and the average length of city life has shortened, under the poison. This has formerly been all, and bad enough. But now, the swill has enough strychnine in it to the barrel, to kill thirty men; and it is fed out from western distilleries to western hogs, and kills them; the hog being a delicate creature, and unable to endure as much tobacco or other poison as men can; and

the dead hogs make pork and lard, which come more or less into our eastern market ; and we run a chance of eating not only pork, which is bad enough, but dead and poisoned pork ; which is quite too bad. Thus the adulteration of food ultimately comes home to our own business and bosoms, or rather stomachs.

But there are much greater rascalities than these. Every year great combinations are made amongst men of large capital, to buy up all the flour, or all the wool, or all the sugar, or all the tea, of that year, and then to keep it out of people's reach until the nation is forced to pay an extravagant price for it. If a man in a starving and besieged city, should perpetrate such a piece of devilism, an insane and hungry mob would tear him limb from limb, and serve him right. But only because we, their victims, do not starve, because instead of killing us, these speculators only swindle each one of us out of two, or five, or twenty dollars a year, we not only do not slay them, but they go about safe and in high repute among us, much esteemed as wealthy citizens and able business men, when they are only small scoundrels in a large way. The great swindle of this year is in sugar ; and one single speculator, it is said, has six acres of hogsheads of sugar and molasses, standing leaking slowly away, on one wharf. But the article yet falls, and probably will fall ; and I am happy and thankful to be able to state that the chances are many that the greedy wretches will all fail.

But these are comparatively small affairs. Need I name the series of gigantic swindles and defalcations ; or the still more extended series of gigantic and wickedly foolish misrepresentations, mismanagements, concealments and falsehoods, which mark and blacken the whole railroad history of our country, with exceptions about as rare as angels' visits ? Need I show how the whole mass of our public and private stocks have been made at once the haunt and prey of stock gamblers and rascal speculators, swarming and devouring like maggots in a carcass ? And I dare say, not only, as of the French spoliation robbery, that some of my audience feel it ; but that there are but few of them who are not out of pocket, or cramped and disappointed in income, or even made suddenly poor, by reason of that recent fall in railroad values, which was the precipitating cause of the whole present financial difficulty. The railroads of the United States represent, altogether, nominally, towards a thousand millions of dollars expended. Now, I say, it is folly and wickedness, and no unavoidable business disaster, which make that property to-day not worth five

hundred millions; and which cause a vast proportion of that loss to fall upon poor men, and poor women, and poor children, who can ill afford to lose their whole little property, or the hard-earned savings of laborious years. I can not multiply examples. It may be very true that the great majority of our citizens desire to pay their debts. But it is no less true—and the more conservative and thoughtful the business man, the more fully he will agree with me in saying so—it is no less true, that the tendency of our national business habits, and the courses and characters of our business transactions, are towards recklessness, dishonesty, mad covetousness, deliberate treachery, and open swindling. What a chronicle of villainy and loss is the history of our trade and our public stocks for a year or two past! And who knows what is to be the end of the business difficulties which vex the country to-day? I say that whether or not these are fatal facts—all these little and great villainies, and little and great follies—they are facts; and they are far indeed from being indications of national intelligence, or integrity, or prosperity.

The next set of religious—perhaps I should say irreligious—facts which I shall adduce, are political.

Our boasted metropolis of New York is the dirtiest and worst governed of all Christian cities. All our large cities, with few exceptions, are, for purposes of government, and plunder, and violence, at the mercy of a diabolical conjunction of political knaves and banded ruffians under beastly names.

The last grand development, and justifying phase of self-supporting republicanism, is the Vigilance Committee of San Francisco. A magnificent development; by sheer corruption, into original atoms! Splendid vindication of law, by utterly destroying it! It may be that this apotheosis of Judge Lynch, this passage of republicanism through all the dreadful phases of dissolution, this desperate leap into chaos and anarchy, is to be excused by the one chance in a million that saved it; by the partial and precarious restoration of the forms of law which has succeeded it. It may be that these furnish some justification. But none—absolutely none—in comparison with the overwhelming crime of having suffered the evil to extend until it required such a remedy—unless, indeed, the physician should wait until he thinks his patient dead, before he endeavors to cure him!

Is it not notoriously true that many of the best men of the nation, seldom vote? And is not this mistaken abstinence founded upon the feeling that an honest vote will be useless, and any other worse?

Is it not still more notoriously true that the best men of the nation, the state, the city, absolutely will not accept office; will not assist in

governing the nation? And is not this fatal error, because they feel it a dishonor and a danger to their good name to be known or active in politics; because they know that now-a-days the people do not come asking good men to govern, but wait for candidates to come cringing, and flattering, and begging, and bidding, and advertising, and peddling themselves out? Is not "the dirty arena of politics," a very proverb among us? Let a minister, or a judge, even so much as vote; at all events let their voices be heard in relation to the management of our nation—voices surely as valuable as those of scamps and turncoats—and a howl goes up as if devils were chasing an archangel out of pandemonium. "The dirty arena of politics!" they yell, "Let him keep his fingers out of the dirty arena of politics! He is soiling the judicial ermine; he is defiling the pulpit and profaning the house of God!" The pack of filthy leprous thieves! They think to drive honest men from amongst them by throwing their filth at them, and threatening them with the infection of their own itching palms—an infection that has rotted its foul way throughout their members—has penetrated their heads, and their hearts.

Can we affirm—I apprehend that I put the case as mildly as it will bear—that the body of our office-holders have been selected for business integrity and capacity, and that as a body they are eminent for purity, talent, and efficient labor?

Is not our Congress a notorious center of corruption? Do not all men know who have tried it, that no bill can be got through without helping other people get their bills through, or paying great bribes, or the meanest personal solicitation? A man of years, high in station, and unimpeachable in faith and veracity, told in my hearing how he saw the pile of gold which a member had received for giving a certain vote. I was told by another, how he had seen in Washington, asleep on a gaming-table where he had kept the faro-bank all night, a man then in Congress, and who afterwards rose to a station still higher.

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I only allude to the Committee of Investigation of the last session of Congress; than which no meaner instance of substantial admission and concealment of foul and dangerous wickedness will readily be found. I shall only allude to the manners of Congress—which have secured it the surname of the National Bear-garden. That subject is too old and stale. Representatives and senators have struck and spit, cursed and

blackguarded, drawn pistols and knives, committed sudden assaults with bludgeons, and planned and executed the deliberate murder of the duel, indifferently against colleagues, constituents or superior officials, and have been met with the like in return, ever since representative Lyon of Vermont, who had been drummed out of his regiment for cowardice, spat in the face of representative Griswold, of Connecticut, and Griswold, next day, knocked him down and caned him for it; all in the house of representatives, under the presidency of John Adams; and ever since the latter hot-blooded strong old man, while yet president, raised his cane and knocked down the same Lyon, in reply to gross personal abuse in words, received on the highway.

But I need not go so far as to Washington for instances. I have no need to talk about distant sins. If I should tell what I know of the conduct of Connecticut officials—not of the highest grade it is true, but in responsible and very important judicial or executive stations—I should drive every one of you ladies out of the church. The evils that I speak of are not merely extant in regions far from us; they are soaked and ingrained far into the very substance and fibre of the fabric of our government and our society.

All this, however, I say again, is an old story; all, doubtless, a matter of course. But, I also repeat; neither corruption nor brutality amongst our rulers and legislators, is any indication of national intelligence, or integrity, or prosperity.

Now these two classes of facts, the business ones and the political, are, in a very important sense, religious ones; namely; as they show that the religious motives appear to be passing out of influence.

But I add one more, immediately coming under that head; it is the general truth that in our country the Christian Church is voiceless. This is comparatively said, of course. The protest of over three thousand northern ministers to Congress, and other noble exceptions, do exist; but only to prove the rule. In general, an observer from without, listening for the sounds of our national life, would hear a din of commerce and arts, and trades, a vociferation of politics, and varied discussions, intellectual and other, but he would not distinguish among them the voice of the Christian Church. And a striking instance of what I allege consists in this; that among the inquiries made about a proposed clerk or customer, a business man never thinks, now-a-days, of inquiring whether he is a member of a church. The question is, if he is honest, capable, industrious, well brought up. Whether he is a church member or not, is a matter of indifference, because it is found by experience that now-a-days, in

business, it makes no difference. Let it not be thought that I name this as matter of indifference, or unadvisedly. I say it in grief; and I know it to be the deliberate opinion of many a minister of God; of men who would admit no such reproachful charge unless it were overwhelmingly, desperately true.

I must hasten. I leave this portion of my argument without even touching upon great questions, such as those of the growth of crime, mob law, social disorder, license and licentiousness; of the general relaxation of all restraints upon the evil of individuals.

Thus far I have dealt with a class of facts which I have called religious, because they are to be judged by the principle of right and wrong; the central principle of practical Christianity. Those to which I shall now turn, I call intellectual.

First, in Science; That is, the profound and exhaustive investigation and determination of the laws which govern the working of matter and of mind. Here, I have only to state that we are far behind the scientific men of Europe. This I say, not to find fault, but to assist in defining my view. This is not a fault; it is the necessary result of the accumulation of learning and of the cheapness and division of labor, on that continent.

But second. In Literature.

We have just passed through a three or four years' whirlwind of shallow duodecimo novels, of which every one of you can remember a score of names, and of which I fear most of you own one or two. Those books were sold just as the stuff is sold that cures thunder humor—if anybody knows what that is—by loud, impudent, lying advertising. The whole of them together did not contain as much mind as a spelling-book. I know no better representation of their real value than was given within my own knowledge, by the author of one of them, in jest; for in jest many a true word is spoken. His mother wanted an early copy of his next book; and accordingly he dutifully sent her a volume. This she opened, and found not exactly what she expected, but still, just as much as was good for anything in any of the edition. The author had omitted only the useless part. The volume was all of fair blank paper. Just at present, this flood of trash is stayed, and very few sales of books are being made except of standard works. But it will not be long before a new blast of advertising will send out a similar mass of empty matter—vanity will fly—all over the land. The late and present average of intellectual power, in other words, amongst our native writers, our "popular writers," so called, has been and is disgracefully low; and the fact that we yet have an Irving, a Bancroft, a Hildreth, an

Everett, and a Hawthorne, does not impair the truth of my charge ; it makes the contrast darker.

Turn to periodicals, once more. The United States does not contain cultivated and thoughtful readers enough to maintain one high-grade monthly, like *Blackwood's Magazine*, or one quarterly like the *Westminster*. *Putnam's Monthly*, which attempted something of the kind, although at a long distance, is just dead, and was never vigorously alive. It was only in its last days, when for a month of two, it came out as a great picture-book, on cheap paper, and with nothing in it but shallow stories, that it gained much in circulation. The *North American Review*, which comes rather nearer the English standard, is voted stupid, and pompous, and prosy ; has never paid its own expenses ; and is maintained as a labor of love—or a labor of pride, I don't know which. And even if the readers did exist for such a periodical, I do not believe that writers to make it are with us. Whether monthly, weekly, or daily, our periodical productions—and this I say both of literary and political writing—are far below those of England in depth and force of thought, in clearness and truth of style, in usefulness and interest. The success of a literary periodical here, whether it be weekly or monthly, depends upon "thrilling" stories ; whose enthusiastic readers don't know—as I do—for once I manufactured one—that they are ground out to order, on speculation, by men and women who laugh at the nonsense they scribble, and who deliberately perpetrate these intellectual counterfeits because they can sell them for circulation ; upon numerous pictures, the production of a raw engraver's ignorant fancy ; upon strings of decayed jokes ; upon fabulous amounts expended for advertisements always impudent and often false ; upon paid commendations in newspapers. Their prosperity is certain precisely in proportion as they become fuller of wood-cuts, foolisher in stories, readable with less attention and with less profit too ; in short, as they approach the ideal of great picture-books for great babies.

Again ; There has been within a few years, a decided revival in the fortunes of the drama. Theatres increase and are glorified, not only in New York, but in our own old Puritan Hartford. I shall not meddle with the question of the morals of the drama. I am considering it as a matter of intellect. And as such, I say that the shows of the theatre ; the painted palaces, or woodlands, or lakes or streets ; and the painted faces too ; the wigs and eyebrows, and moustaches that you can put in your pocket ; the tinsel and spangles and tin helmets and swords of lath ; the empty goblets and wooden eatables, are so ineffably clumsy and ridiculous, that an intelligent boy of ten ought

to be ashamed for liking them. And as for the acting, I admit that tragedy is distressing, mournful, awful, and superabundantly so; but it is by reason of the distressing, mournful, awful spectacle of such attitudes, voices, gestures, and words; such infinite and miserable absurdities, transacted earnestly, as serious and valuable business, before an audience. And comedy is funny; but it is not otherwise funny than as coarseness, clumsy wit, perfect nonsense, and what children call "making faces," are funny. The revival and prosperity of the drama is a most startling indication of lightmindedness, folly, and incapacity either for serious thought or for really amusing amusement. It means, in short, very much what would be meant if there should be an increasing tendency amongst our adult population to indulge in rattle-boxes and rag dolls.

The "Lecture System," as it is called, is now believed by many, a profession as fixed as the legal or medical profession; although I do not myself believe in its permanency as now managed. But our popular lectures have degenerated year by year, and popular appetite with them. I do not know which it was that dragged down the other; or whether they fell into the ditch by a mutual influence. But lyceum and institute managers find that the one thing needful is, to have entertaining lectures. It does not signify one copper whether they are Christian or atheistical; it is quite beside the point whether they communicate any knowledge, or stimulate towards anything noble or honest. There is no demand for that. The lecture must be entertaining. And if it rises to be funny, there is a great success. No other lecture will pay. And if the lecture does not pay, the lecturer can not be hired. Things have come to such a pass, that the assertion has been publicly, prominently, and impudently made, that no lecturer has any business to attempt anything more. Both in oral and printed literature, then, there must be nothing but entertainment. From such a principle as that transition is short and easy to the equally barbarian one that wardrobes shall consist only of ornament. The nation that delights wholly in stories and pictures is exactly on a par with the savage whose only garments are a ring in his nose, a feather in his top-knot, and a scalp hung around his neck. Indeed, such a literature is precisely the whole literature of savages.

The effects of this mental diet of flummery and trifles already appears. It is visible even in the sayings which float popularly about the land in the mouths of speakers and the columns of newspapers. Such an one is a much applauded maxim, "Our country right or wrong." I will paraphrase the nonsense and let it go. "If my

nation steals, and lies, and cheats, therefore I will steal, and lie, and cheat, so as to uphold my nation." That is what that sweet doctrine means !

Such another, often quoted, an older one, and less glaringly though not less really untrue, is this: *Vox populi vox Dei*; in English, "The voice of the people is the voice of God." That is, the belief of a majority is sure to be right. A popular vote is infallible. In politics, it is the necessity of a republic to abide by that maxim; and a sufficiently dangerous necessity it is. But with us, popular carelessness, or popular ignorance, has extended its application into far other fields.

Attentive observers already fear the consequences of electing judges by a vote. And an attempt to subject the sentence of one of the supreme judges of the state of New York to a revisal by vote—that is, to make the interpretation of laws subject to the wishes of a party—is a chief element in the state election now pending there. But I had no conception of the extent to which this fallacy had been carried out, until, some few weeks ago, a well known writer, accounted of eminent power as a thinker and reasoner, deliberately defended to me, this brazen proposition: That a popular opinion upon an abstract question, a scientific question, even, is more reliable than the opinion of scientific men, upon it. And, in fact, this same proposition is a main link of the chain of reasoning in a book published not long since by the writer in question. Why, look at this thing a moment. It means this; that when the popular opinion was that geese were hatched out of barnacles, those learned men who showed that it was not so, were wrong; that when the popular opinion was that many old women practiced witchcraft, and were justly stuck with long pins and ducked in horse-ponds, and hanged and burned, those humane and wise men who first advanced the contrary, were wrong; that when the popular opinion was that the earth stood still, and the sun went round it, Copernicus and Galileo were in a little error upon that point, and the Romish Inquisition quite right; that when the popular opinion was that steamboats were only a fantastic dream, Fitch and Fulton were absurd projectors. It means that the phrases "popular superstition," and "vulgar error," are wicked misnomers; that if it is popular it is religious; if it is vulgar, that is, current among the large majority, it is true. It goes farther, and becomes blasphemy; for it means, by logical necessity, that God can be appointed by vote, and his attributes, and his power given and taken by a majority.

Now, as to all these phenomena, which I have named Intellectual,

this tremendous absorption of flatulent books, this eager patronage of windy magazines and weeklies, this growing delight in the very foolishness of all possible amusements, this absolute, imperative demand for weak food from public speakers, this currency of the most outrageous and harmful fallacies, this general delight in pictures and trash and thrilling and tomfoolery, this wholesale gigantic gulping down of warm slops and swill, not to say of redhot diabolism and rank poison, may not be bad signs. There may be something exceedingly hopeful and encouraging for the nation, lying underneath them. But as for me I confess that I can not see it. As for me I confess that this whole circle of indications seems to me bad, and bad only. Such signs in a man would not indicate the mature and stately strength of a noble manhood. They would prove the near approach of the mournful imbecility of premature old age; of early second childhood. I confess that they seem to me very far from indicating national intelligence, or national permanency or prosperity.

I have occasionally selected, in the course of what observations upon the current of our national life I have been able to make, some slight signs of uncomfortable self-consciousness. Such are occasional editorials in leading newspapers. But the breadth of view and noble moral tone to be expected from these will be sufficiently indicated by the few words which I will here read, from two of the very foremost newspapers in the Union, and which claim for themselves positions at least not inferior to any newspaper, or man, or power whatever, in the land.

This is what they say of our ultimate destiny: "Politics must ever be the great and absorbing pursuit of the highest order of intellect in a free country; as the pursuit of wealth must be the great object of the majority of the people; and the arts which do not, in some way, assist the votaries of these two great pursuits must necessarily be neglected."

It is true that nothing very profound is to be expected from people who can see no farther beyond their own noses than that. But they do sometimes fancy that matters are partly wrong in business, or politics, or morals, and they sapiently try to assign causes for them—causes that remind one of the old man who thought that a village steeple had caused a dangerous shoal in the neighboring ocean. It was not there, he said, before the steeple was built, and since it was built, it had formed; and therefore, he thought the steeple had caused the shoal. But here is a specimen:

"The apparent growth of violence and lawlessness throughout the Union, indicated to foreign observers by sporadic cases of riot, outrage and civil commotion, as well as by the habitual recklessness of individual life, which is almost as much a characteristic of American as it is of Corsican society, is of itself a sufficiently alarming feature of our actual experience to startle theorists from their theories, and make practical men cautious in their inferences and their action.

No small share of responsibility for the gradual degradation of the American ideal in the eyes of mankind rests upon the citizens of this City.

"The curse of our municipal life is the curse of the national existence. It is the tyranny of parties which has brought the name of New York into disgrace, and endangered the harmony of the Union. It is because municipal interests, like national interests, have been held subservient to the triumphs and the ends of party organization, and of partisan ambition, that New York can neither be cleaned nor controlled, nor the distracted house of the nation put in order."

Wise man! The growth of our evils is apparent; not real. The source of our evils is the tyranny of party. And the tyranny of party finds its chief source in the political immorality of the city of New York. Very well; where does the political immorality of New York come from? Ah; our newspaper philosopher did not look so far as that. His theory is as profound as that of the Hindoo philosopher of the location of the globe. The world, he said, stands on a cow; and the cow on an elephant; and the elephant on a tortoise. But what the tortoise stood on he did not know. Again: there is great complaint of the increase in New York city and indeed throughout the country, of crimes against chastity. And the best remedy which a leading newspaper has to offer is this:

"There ought to be not only lucid treatises but cogent and able tracts on this subject, putting the truth scientifically and physically as well as morally, in the clearest possible light. Thousands are ruined every year for the want of such a knowledge of their own nature as even a twenty-four page tract might impart."

To uphold what is at once God's law and a great moral and physical truth; to cure a vast and horrible evil, founded upon the strongest of all the passions of humanity, a twenty-four page tract, putting the subject in the clearest possible light! Why not make a series of twenty-four page tracts against everything wrong, beginning with murder, and give us a millenium at once?

Such are the investigations, and such the remedies, which our boasted and boasting newspapers supply !

There ; I have completed the array—most imperfect and hasty as it is—of my facts. And now, before I hold them up before you together, and give them a name, let me dispose of a side matter. First, I repeat what I said before ; that I do not say that all these things prove our destruction sure and soon. All that I say is ; and I require the definition to be noticed because it is essential to a fair understanding of what I say ;—All that I say is, that they should keep us from assuming that permanent prosperity is a necessary certainty. I do not seek to excite any silly panic ; I would only warn against an equally silly security.

Secondly. Let no one say that I have been heaping up reproaches against my country ; abusing my native land. Honest truth is no abuse. I have only stated facts, and important ones ; and I apprehend that my facts will scarcely be contradicted. If I draw wrong conclusions from them, that is a different thing.

Thirdly ; it may be said, but you did not state the whole ; you only show one side, and that the worst. I answer only this : the other side is shown always ; everywhere ; even to superfluity and disgust ; it is the side that I have shown that was lacking ; it is the prophets of peace and security who take one-sided views. It is I who endeavor, by adding the statement of weaknesses, to help in bringing out the whole truth ; who add the shadows, in order to make out the real, complete picture. The one-sidedness and unfairness are with those who show nothing but the bright side. And it is nothing but a fool's paradise, if we gibber and giggle in unthinking ecstacy at gorgeous pictures of our future, like a baby at a pan of soap-bubbles. But the bursting of these bubbles is more harmful than that of the child's.

I will not compare our merits or our faults with those of other nations. It is a low ambition to equal or to excel another. The only really noble standard is, ourselves ; and the surest and furthest advance, is by always seeking to excel ourselves.

To recapitulate. The deduction which I make from the facts presented is something like this : In religion, the nation is dead, or half-alive. In morals, we are lax and low ; in intellect, superficial, careless, impatient of thought. The tendencies of our business are towards the solution of obligations. The movement of our society is towards freedom from law, disregard for rectitude, and neglect of the sanctities of property, of persons, or of homes. Our mental activity

is not characterized by pure and lofty aspirations, by massive power, nor by steady, undaunted labor. In short, we are a nation of men with muck-rakes; all hopes, all expectations, all exertions are confined within the limits of human life, looking to nothing except the world and the things that are therein; completely satisfied with the petty cotemporaneous glories of money, fame or power; utterly without reference to the distant splendors of a disembodied existence, to the lofty nobility of a pure and righteous life, to that highest grade of strength, and wisdom, and excellence which must come only from the Almighty and Eternal God, and to those in communion and agreement with Him.

That is what I called, in the beginning of this discourse, **THE MATERIALISM OF THE AGE.**

And I desire still to reinforce my doctrine by an apparent concession to its opposite. I shall grant that in the single department of invention and mechanical ingenuity; in contrivances for epitomizing time and space, strength and motion; in the seizing, and mastering, and forcing into our service of the vast powers of earth and water and air, we outstrip all the other nations of the earth. But what is this, except the culmination and the proof at once of the materialist tendencies which I allege? What stronger argument could I adduce than this; that the most vivid, salient and successful of all our departments of effort are in a sphere essentially and wholly material by its very nature? Granted that we are strong in men and machines; in the tremendous restless vitality which is rapidly finding a vent in the increase of citizen soldiery—suspicious and dangerous similitude to brutal war that it is—or in this or that filibustering expedition. Is immense physical force, or apparent beauty, or lively vitality, a sure sign of healthy strength? A maniac is stronger than ten men. The clearest of all complexions are the constitutionally scrofulous. The financial troubles of to-day are a spasm which indicates liability to a fatal lockjaw. Granted all this power, and it only becomes more clear that it is an unnatural and unhealthy state; a condition of exaggerated and abnormal activity; a distorted, overgrown power, existing and operating at the expense of all other powers, and dwarfing, in proportion to its own growth, all the fair proportions of the rest of the body politic.

The vastness of the field which I have surveyed, and even the small number of details which I have felt it necessary to add, leave me but insufficient space to discuss the remainder of my subject. If I were to make a book of it, I should still have, not more than room

for the most condensed form of my completed argument. What further I shall say is however of a character more consonant to common opinions; and moreover, it is far the most important step towards the cure of evils, to make them clearly seen and understood.

I am now to show the reason and the remedy, according to my ability, of the evils which I exhibit.

I trace the existence of them all to one single source; to the lack of one single national and individual characteristic; and when I shall have fixed this as such source, very few words will suffice to bring me to a close.

What I indicate is no want of legal enactments, nor of treatises in twenty-four pages. Of law and of moral philosophy we have enough and to spare. The cause which I adduce lies far deeper; lies under all the phases of individual and national activity which I have described; but I shall cite it first, as operative only in one of them; the phase, that is, of politics. Recognized in that, you will not fail to see its influence in the rest. Hear now my explanation.

The reason of the wickedness of our politics is, that our voters are deficient in intelligence and goodness. A fundamental maxim of our republicanism is, that every man is entitled to help govern; that is, unless he loses the privilege by evil doing. But an equally fundamental maxim, the condition indispensable to this, is the limiting clause—IF HE IS INTELLIGENT AND GOOD. Ignorance and vice have no right to govern. If you will admit the wicked and the ignorant to vote, you must be prepared to admit that wickedness and folly are justifiable if the majority vote them in—and no such insane proposition as that, was admitted by the founders and fore-fathers of our nation. The two maxims, indissolubly linked, are the twin columns upon which rests the structure of our polity. Every man is entitled to help govern, provided he is intelligent and good. It was the adoption of that duplicate axiom, which gave their dense and hardy strength to the little commonwealths of early New England. It is the same which yet supports all that is promising and fair in the fabric of this nation; and if there be any weakness or symptoms of failure or of falling in the superstructure, it is because one or the other of those two main posts are crumbling. And if either, I know I need not tell which.

I have applied my principle to politics, because I think that there it has been most forgotten. Now, do you not know that the same reason is abundant—and mournfully superabundant—to account for business dishonesty, for social vices, for intellectual degradation? So

much so, that to give it as the reason of them seems nothing but the oldest of truisms. So be it. A truism let it be. It will the less be contradicted. Only, it is true, however worded. Intelligence and goodness will secure obedience to law. A good and intelligent nation would not be liable to a financial crisis. Goodness and intelligence in voters would cause and maintain wise and just government; goodness and intelligence would produce a pure, and noble, and beautiful, and powerful literature. They are the one thing needful, in order to sure prosperity, infinite progress, the realization of every ideal.

By this time there are few of you who have not perceived how I shall bring about the connection between my facts and principles, and the audience to whom I desire to apply them. Here we have an array of evils. They spring from one source; and it is the business of education—the duty of the American citizen-teacher—to combat those evils, by purifying their fountain.

For if we can not look to our schools for the influences which are to train up our future nation of better men, I tell you that even in the infinite mercy of God, we have nowhere else to look. God works by means. If we do not use them, it is too late now-a-days to pray after miracles. I have nothing to say against the common claim that education is powerless without religion, but I say, on my part, that religion is little better without education; and that a training for youth which does not include provision for educating the intellect and the religious faculties side by side, and hand in hand, leaves its graduate like a man smitten with a palsy on one side—his maimed and disfigured live moiety drags up and down the wilted, dead remainder, a mournful, awful burden, hopeless in itself, and the fatal obstacle to the usefulness of the rest.

I must say, then, that the duty of American teachers, in view of the materialism of the age, is to educate their pupils in religion and intellect together. I say, I must say it; for to this my own logic brings me. Not that I am afraid to say it. I care not for shrieks of "sectarianism!"—evidence as they are not of preference for a form of religion, but of the absence of its substance. Nor do I regard the over-cautious fears of those who are afraid to awaken controversy. It is cowardice, not caution, which abstains from upholding necessary and reasonable truth because it will be opposed. My reason for saying, I must say it, is this: I confess freely, that I see no great hopes of its being done. But it was my business to present, so far as I could, a discussion complete in its logic.

I say I see no great hopes of its being done. I do not discover in the educational field that compact and efficient corps of laborers who should be executing the work which is waiting. I see no body of young men eminent at once for intellect, activity, industry, and lofty disinterested righteousness, who are entitled to undertake the work. I see no hopes that so remote and uninteresting a topic will be forced upon public attention and held there by our public-spirited and independent press. I had the curiosity to analyze one month's editorials—omitting news, communications, and advertisements—of a paper perhaps our most liberal, and certainly our most pretentious to liberality; and my table read thus; columns devoted to politics, fifty-six; foreign ditto, six; money, thirty; society, reforms, charity, in all, five; crimes, three; education, three and a half; industry, one and a half; religion, one and a half; horses, one; literature, one half. But the value of this discussion about education, three and a half times as extensive as that on horses, will best be estimated when I add that two columns of it consisted of bitter attacks on the New York Free Academy, one of sneers at educational efforts in Virginia, and the remainder of sneers at colleges in the south.

I see nowhere powers at work which bid fair to remedy these evils. As a citizen of the United States, I can not resist a feeling that I am embarked upon a huge craft, whose rulers are inaccessible to orders or prayers from me—over whose course or speed I have no control, and in company with which I must be contented quietly to take such fate as God shall send me.

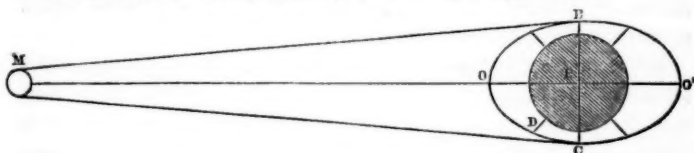
This may seem but a dreary outlook. Still, as I have once said already, there is always the consolation that our race always advances. If that be said to be an abstraction, even to the degree of emptiness, then perhaps it will be better liked if I say that every pure-minded and noble citizen may find unfailing strength and motives adequate to the longest and most hopeless life-full of labor for good, in absolute independence of thought and action, based upon right relations to God and to eternal truths—true independence and uprightness within, utter fearlessness and wide kindness towards others. For other citizens, I see no resource.

I should be glad to draw my picture of the ideal American citizen; and, even if it be only a pleasant dream, to urge upon all who exercise the teacher's gifts, the beauty and the majesty of the forces which they may command in their wonderful labor of controlling and determining the characters of men. But it would be a dream; not within the course of my argument; and I have been longer already than I desired.

THE TIDES—PART II.

EVERY observer will have noticed that high water does not occur at any place on the open sea-shore until after the Moon has passed the meridian of that place. This phenomenon has been designated "the lagging of the Tides." It has received many and various explanations, more or less plausible, but all, as far as I know, incorrect. The commonly received theory is, I believe, as follows:—It is supposed that as time was required for the Moon's attraction to overcome the inertia of the water, and the production of the first tide-wave, during that *time* the moon had passed over a portion of her orbit and gained a little on the tide, an advantage which it has ever since maintained.

By reference to the figure I shall endeavor to show that this theory is founded upon a wrong application of a correct principle.



Let E. B. O. C. O'. represent the Earth—M. the Moon. The oval line B. O. C. O'. the two tide-waves. Suppose the Moon to be moving around E. from West to East, or towards the top of the page. The lines M. B., M. O., M. C., represent the directions of the Moon's attraction. The influence upon C. is about ceasing, and upon B. it is just commencing, while upon O. is at its height. Theoretically the point of greatest tide-rise should be at O. But the fact is, it is a little below O., say at D., and the theory, of course, was modified to suit the fact. That theory I have stated above. It would be perfectly correct if the influence of the Moon did not reach on before and commence in advance to draw the water up. It will be observed that while the Moon is verticle to the point O., it has already commenced attracting the point B. six hours in advance. Now time was only required to overcome the inertia of the water. It could not be expected to leap up on the instant; that would create too great disturbance and irregularity, so time is required. Now every tyro knows that if it is required to move a ponderous body, the greatest difficulty lies in the start. Observe how a dozen men will exert their utmost strength to start a railroad car, when after its inertia is once overcome, two of them will keep it in motion with ease. So

with any other body; the force required to *keep* it in motion is small, in comparison to the force required to set in motion. Now we see the Moon commencing to start the water six hours in advance—this of course we are bound to allow is ample time not only to perfect the *start*, but to bring it up to the required elevation. If six hours are not sufficient for this, who can tell how many should be given—there are no data from which to infer any other number. Here, then, we find a provision for the requisite time in advance, so that the water must reach its maximum height at the moment when the Moon crosses the meridian. *Yet it does not.* Well, let us see why it does not. We are constructing a theory which, to answer the terms of the contract, must be better than the one we propose to abandon. Inertia is that property of *matter* which resists a change of state. As, if a body is at rest, it requires force to overcome its inertia and move it. If a body is in motion it requires force to overcome its inertia and stop it. This last form of inertia is very often called momentum; and to avoid confusion I shall so call it.

In the first application of the figure we supposed it to represent a section of the Earth cut through the Equator, we will say. Now suppose the section to be cut through the poles. Thus O. E. O' is the plane of the Equator, B. E. C. the Earth's axis, with the poles at B. and C. Now we find the Moon drawing up the water from B. and C. towards O. For convenience, we will suppose there is a single column of water reaching from O. to B., and another from O. to C. These columns are to be set in motion by the Moon's attractions, and towards O. As they lay with their ends already resting together (at O.) this motion must take the form of an overflow at the ends O., from the other ends B. and C., and the evidence of this overflow is a rising up of the water. Now when we consider that this column is some thousands of miles in length, it is easy to perceive that though the amount of motion may in point of fact be very small, yet the power evolved is prodigious. In other words, though the mass move but slowly, yet the momentum is very great. This is in accordance with the maxims of philosophy. The momentum of a body depends upon its weight or its velocity. If a body be of small weight, a great velocity will compensate, and a certain momentum may be obtained. If of great weight, the same momentum is obtained with small velocity. So if we suppose a body of water several thousand miles in length to be in motion, we can not suppose that that motion will grow less as long as the cause of it grows stronger, nor can we suppose for an instant that such a vast mass of matter should cease to move the instant that the exciting power ceased to

influence it. It is not until then that the phenomenon called inertia or momentum, exhibits itself, and in obedience to the universal law, the body moves on until resistance (force) overcomes it. The water of the ocean is surely no less subject to these laws than are any other parts of nature's domains. And thus, it is not high tide until *after* the moon has passed its meridian or point of greatest attraction; and we see the tides "lagging."

In building a theory it is often necessary to dispense with all modifying circumstances, and commence with an imaginary though possible state of things, for a basis. Thus in the present theory we have been obliged to suppose the Earth a perfect sphere and covered with an envelope of water of a uniform depth throughout. That with such an example the results would perfectly agree with our theory, it seems to me there can not be a doubt; but in our actual, every day, common place world, with its land and water, hills and valleys, rocks and sands, we find many points where our expressed theory seems not to tally with the facts. But now comes the test of the structure. Here is a turbulent and noisy brook, flowing over a rocky bed; great stones lie scattered here and there in its course, around which its waters rush and eddy, scooping out its banks here and building a miniature shoal there. Suppose some one is called upon to theorize and tell why this brook is so turbulent; why in this particular spot the bank or the bed is scooped out, or why in that particular spot is a shoal. The theorist enters upon his task—he examines all the laws of nature—measures with mathematical precision the force and weight of a certain volume of water passing at a certain velocity down a certain inclination, and finally comes with his explanation. Here, my dear sir, you perceive the water rushes with a certain force against the bank, or downward against the bed, at a certain inclination. The substance of the brook's bank or bed is not able to withstand this force, and is carried away. Here again the water loses its velocity and the sediment is deposited—a shoal appears—and we exclaim how true—how ingenious. But the farmer is building his wall and comes to the brook for stones, and lo! the bank is no longer cut away, the shoals disappear, and the deep places are filled up. We look with astonishment for we now see that though the water was the agent, it was not the cause, and the stones were mighty modifiers. Would it not have been better if the philosopher had first asked himself, how—if these stones were out of the way—then the water will pass down smoothly with an easily determined power—a stone now put here will plainly deflect the current so—the

bank will be scooped out thus, and so on. Thus we commence with the normal condition of things which leads us by the only natural road to truth.

Having established a theory adapted to what may be considered the normal condition of the Earth, let us now see if the modifications which we know to exist—the stones in the brook—will cause the requisite deflections when applied.

Now we find that in the Northern hemisphere is a much larger portion of land than of water. The Southern hemisphere is mostly covered with water. The water of the Southern hemisphere is influenced by the moon proportionately more than the water of the Northern hemisphere, as there is more of it. Its momentum will be proportionately greater. Now what is the typical form of the ocean? Pyramidal, is it not, and the apex always towards the North. This form of course gives to the South the greatest power, because it has the greatest amount of surface exposed. If you take a funnel-shaped tube and force the large end down into a vessel of water, what is the effect; why the water rises more rapidly within than the tube descends, and finally spirts out of the small end in a jet more or less powerful, according to the force employed, and the inclination of the sides of the tube. The natural rise of the tides in the Southern Pacific is only about three feet, while in some parts of the Atlantic it rises seventy feet. There must be a reason for this difference, and we find it in the funnel-shape, not only of the Atlantic ocean generally, but in the peculiar shape of those bays and estuaries where such enormous floods occur. Thus the Southern Pacific has been denominated "the Cradle of the Tides," because the great tide-wave seems to rise in those watery regions, and sweeps from these over all the Northern oceans. It is merely in appearance, however, for in fact its superiority consists solely in its vaster magnitude and power, which overcomes the lesser movement from the North, and overflowing it, give the appearance of a general movement from the South.

These are but two of the many and interesting phenomena connected with the Sea; but they are the two which seem most intimately connected with each other, which enter most into the common things of life, and which are most generally misunderstood.

The Sea is yet an unexplored expanse. It is true, navies have swept over it. Man has measured its area. Its utmost bounds have been examined; but after all this, how scanty is our knowledge. Of its hidden treasures how little do we know. We construct great

engines with which to battle and overcome its wildest agitations, yet where is the engineer who can point out and name the many parts of its vast machinery? Who shall tell us of the currents running hither and thither, under and through and around each other, some bearing warm, some cold water? Who shall point out their causes or their purposes? But this is no reason why we should not investigate, and continue to investigate, even though the mists seem to thicken and settle down around us, deeper and darker at every step. My opinion is, that as the amount of data accumulates from actual and careful observation, our troubles will rapidly disappear. When the actual inequality or other peculiarity of the tides shall have been settled at any one locality, it will become comparatively easy, by an application of the foregoing theory, to approximate to the physical conformation of the adjoining sea-bed. I would thus direct attention particularly to this point—the peculiarities of the tides, let them be studied carefully and applied skillfully, and much more will be accomplished towards determining the conformation of the sea-bed than the sounding line can ever reveal.

This subject is one which is dealt with in every one of our district schools, and as there wrong impressions concerning it are received, which after life and studies, in many cases, will not eradicate, I have induced myself to make a feeble effort to apply the remedy at the source of the disease. And if *one* shall read and feel that new light has shone upon him, the writer will be abundantly satisfied with the fruits of his labor.

OFFICIAL DEPARTMENT.

CERTIFICATE FOR SCHOOL LIBRARY.

ANY district which received from the state ten dollars for the establishment of a School Library previous to the first of last September, is entitled to draw a second installment of five dollars for the same purpose, previous to Sept. 1, 1858,—on sending a Certificate like the following to the Superintendent of Common Schools, New Britain.

(Name of Town.)

To the Supt. of Common Schools;

This is to certify that the first installment of ten dollars received from the state on account of School Libraries, was duly expended for books approved by the School Visitors of this town.

An additional sum of dollars has been raised for a similar purpose this year and you are requested to forward your order on the State Treasurer for the sum of Five Dollars to be expended in like manner.

(To be signed by the District Committee, or by the Chairman thereof.)

DAVID N. CAMP, *Supt. Com. Schools.*

NEW BRITAIN, March 24th, 1858.

Editorial Department.

It will be seen that most of our present number is occupied by the address of F. B. Perkins, Esq., before the Alumni of the State Normal School. We trust its length will not deter any one from perusing it, for though not in the usual strain of Educational lectures, it will be found to contain many suggestions worthy the attention of teachers, and some of the points are very strong ones and strongly presented.

If the address shall tend to cause any to take a more comprehensive view of the teacher's work and to labor more earnestly and wisely for the diffusion of sound principles and just views, it will accomplish a good object.

LOCAL AND PERSONAL.

WILLIMANTIC. There are, at this place, two graded schools, one under the charge of Mr. Avery and the other of Mr. Peck, both experienced and successful teachers. The house occupied by the former has a very bad location. We wish the friends of Education at this place would form a union district and consolidate their schools. The true good of the schools as well as economy would favor such union. We believe the eight teachers in the Willimantic schools are subscribers to the Journal and we are glad to know that they are all working in an intelligent and acceptable manner.

NORTH COVENTRY. At this place the Rev. Dr. Calhoun has discharged the duties of Acting Visitor for the period of 38 years. We were glad to learn from him that the schools were generally

prosperous this season. We hope the schools of the town may long enjoy his valuable oversight.

SOUTH COVENTRY. At the village we found a very good school under the charge of Miss Eveleth, and near the depot another taught by Mr. Ammidon which seemed to be well instructed and well disciplined.

WINDHAM. In this pleasant village there are two school-houses where but one is really needed. We learn that many of the friends of Education here are desirous of having a good union school and as we believe that such a school would prove a great benefit to the place, we trust our good friends will persevere until the object of their wishes shall be secured.

SCOTLAND. A very attractive and commodious school-house has been erected in this place during the past year and the school has many devoted friends. We are under obligations to Mr. Fuller, Acting School Visitor, for special kindness and attention. He takes a deep interest in the cause of Education.

ANDOVER AND COLUMBIA. At these places we had the pleasure of meeting many of the friends of the schools and we were pleased to learn that there was an increasing interest in favor of popular education. At the former Rev. Mr. Freeman and Dr. Dorrance are the Acting Visitors, and at the latter the Rev. Mr. Avery and Hon. Mr. Yeomans, all of whom take an active interest in the common schools.

VERNON. Here we found two schools in a very convenient house. The higher department, under the charge of Mr. Chadbourn, appeared to be in an excellent condition, and the primary under Miss Alley was orderly and attentive. Dr. Lewis, the Acting Visitor, is laboring earnestly and intelligently for the improvement of the schools and we hope, at no distant day, to see a good graded school permanently established at the pleasant village of Vernon. Such a school is much needed and its establishment would prove a blessing to the place, and at the same time add to its true wealth.

LISBON. At this place it was our pleasure to meet with many of the parents and pupils. The Rev. Messrs. Fillmore, Hazen and Breed, are School Visitors and feel a deep interest in the improvement of the schools.

STERLING. Though we found here some devoted friends of Education we could but feel that the place was "behind the times" in many respects,—but if the good people will toil on they will reap in

due season. Mr. Griffith, of the Board of Visitors and Mr. Kimball were particularly attentive to make our visit pleasant and profitable.

VOLUNTOWN. Some two or three years ago a very neat and commodious school-house was erected near the residence of Dr. Campbell. Within a year another has been erected in the Wiley district. Both of these houses are creditable to the districts in which they stand. We are under special obligations to Dr. Campbell and C. P. Potter Esq., for kind attentions.

JEWETT CITY. We were in error in stating in our last that the new school-house at this place had been dedicated. The house is nearly completed and will soon be dedicated. It is a fine structure, fitted up and furnished in the most approved style and is, in all respects, an ornament and an honor to the place.

TO CORRESPONDENTS. We thank our friends for their kind favors. We have several articles on hand which will appear in due season,—and a few for which we cannot possibly make room at present. We are very happy to say that most of our correspondents write very legibly, and spell correctly,—but we occasionally receive an article whose hieroglyphics we have neither time, patience nor inclination to decipher,—and whose orthography is unlike that contained in either of the five dictionaries on our shelf.

TEACHERS' INSTITUTES. Two Institutes will be held during the present month.

That for Tolland County, and vicinity, will be held at **STAFFORD SPRINGS**, commencing Monday evening, the 19th inst., and continue through the Friday following.

That for Middlesex County, and vicinity, will be held at **PORTLAND**, commencing Monday evening, 26th inst., and continuing through the Friday following.

As the citizens of these places very kindly offer free board to all who may attend, it is hoped that there may be a very general attendance of the teachers of the counties.

WINDHAM COUNTY ASSOCIATION.—We learn that this efficient Association is to hold its semi-annual meeting at **BROOKLYN**, on Thursday, the 8th inst.

MAGAZINES.

THE ATLANTIC MONTHLY. This excellent magazine, published by Phillips, Sampson & Co., is received with much favor. Our space this month will not admit of a particular notice but we unhesitatingly commend the work to our readers as one of the most able and substantial magazines now before the public. In our next we will endeavor to be more specific.

SARGENT'S SCHOOL MONTHLY. This is a new candidate for the favor of the

youth and the numbers before us present a very attractive appearance. The Editor, Eppes Sargent Esq., is fully competent to the work he has undertaken, and we believe this Magazine will become quite a favorite with the young folks for whom it is intended. It is published at Boston, by the Editor, at \$1.00 per year.

MERRY'S MUSEUM AND WOODWORTH'S CABINET. This is another very valuable Magazine for the young,—always abounding in instructive and entertaining matter. It is published by J. A. Stearns & Co., New York, at \$1.00 per year.

SCHOOL REPORTS. We have on our table the following Reports which we hope to notice more fully in our next: Reports of Superintendents of Common Schools of the States of Maine, Ohio, Pennsylvania, and of the cities of Cincinnati and Cleveland, Ohio. We have also the printed reports of the School Visitors of Plainfield and Windham which we are glad to see and for which we thank the friends who sent them.

A GENERAL VIEW OF THE ANIMAL KINGDOM, by A. M. Redfield, published by E. B. & E. C. Kellogg, New York and Hartford.

This Chart presents in one view all parts of the Animal Kingdom in its divisions and sub-divisions with their relations to each other; and in such a manner as to be intelligible to a child. It will be found a useful article for public and private libraries, or for the school and lecture room.

NOTICES OF BOOKS.

MENTAL PHILOSOPHY: including the Intellect, Sensibilities, and Will. By Jos. Haven, Professor of Intellectual and Moral Philosophy in Amherst College. Boston: Gould & Lincoln. 12mo. 590pp.

This work, though prepared with special reference to the wants of College students, is well adapted for use in many of our Academies and High Schools,—and for persons who feel an interest in the important branch of Mental Philosophy, it will be found very readable and instructive. It is written with great clearness and force and is, in all respects, a most valuable addition to works of its class. The name of the learned Professor, to whose mind the book owes its existence, is a full guarantee of its intrinsic merit. We most cordially commend it to all who feel any interest in the great subject of Mental Science.

THE ELEMENTS OF GEOLOGY: adapted to the use of Schools and Colleges. By Justin R. Loomis, Professor of Chemistry and Geology in Waterville College, Boston, Gould & Lincoln: 12mo. 198pp.

As an elementary treatise this is one of the best works now before the public. Its style is clear and plain and the work is so well illustrated with cuts that one cannot examine it without receiving much information on the interesting subjects of which the book treats.

THE AIMWELL STORIES. Messrs. Gould & Lincoln, Boston, have published five very neat and attractive volumes under the title of "Aimwell Stories,"—each containing upwards of 300pp. 12mo. Each volume is complete in itself and

designed to impart right moral impressions and to set forth the dangers of wrong-doing. The titles of the several volumes are:—

OSCAR; or, the boy who had his own way.

CLINTON; or, boy life in the Country.

ELLA; or, turning over a new leaf.

WHISTLER; or, the manly boy.

MARCUS; or, the boy tamer.

We regard these books as very timely and as among the very best class of books for our youth to read. From the examination we have been able to give we fully agree with a friend who has carefully read them and says "they are very entertaining, highly instructive, perfectly natural, and just the books for school Libraries and for families."

THE POOR BOY AND MERCHANT PRINCE; or elements of success drawn from the character and life of the late Amos Lawrence. By William M. Thayer. Boston; Gould & Lincoln. 12mo. 349pp.

This is a work which should be read by every boy in our land. Its influence upon the young cannot fail of producing the most salutary results. It is full of encouraging statements, and abounding in wholesome moral instruction. We wish that a copy of this work might be in every family and School Library.

ESSAYS IN BIOGRAPHY AND CRITICISM. By Peter Bayne, M. A. Gould & Lincoln; Boston: 12mo. 426pp.

The contents of this well written and entertaining volume are: "Thomas De Quincy and his works;" "Tennyson and his Teachers;" "Mrs. Barrett Browning;" "Glimpses of recent British art;" "John Rackin;" "Hugh Miller;" "The Modern Novel,"—"Dickens, Bulwer, Thackeray;" &c.

THE GREYSON LETTERS: selections from the correspondence of R. E. H. Greyson. Edited by Henry Rogers, author of "The Eclipse of Faith,"—"Reason and Faith."

We have perused these letters with unusual interest. They are on a variety of subjects and written in a style at once clear, interesting and instructive. We heartily commend the book as worthy of perusal.

THE AMERICAN EDUCATIONAL YEAR-BOOK FOR 1858.

This is a highly useful book for Teachers and friends of Education, containing in a condensed and convenient form an account of Educational advantages in the several states and the names of the prominent school officers and teachers. It should be in the hands of every teacher. It was compiled under the care of A. M. Gay, Esq., Boston, and published by James Robinson & Co.

It may be had in Hartford of F. C. BROWNELL, 29 Asylum St.

PICTORIAL ANCIENT HISTORY OF THE WORLD, FROM THE EARLIEST AGES TO THE DEATH OF CONSTANTINE THE GREAT. By John Frost, LL. D. Philadelphia: H. Cowperthwait & Co. 8 vo. 1104 pp.

This is a well printed and fully illustrated book, containing a vast amount of historical information concerning the period alluded to. It is a valuable work for reference and library use.

THE PICTORIAL LIFE OF WASHINGTON. By John Frost, LL. D. Philadelphia: H. Cowperthwait & Co. 8 vo. 588 pp.

The life of Washington is full of interest to every American, and this neatly printed work is well adapted for schools and public libraries. It is abundantly illustrated by well executed cuts.